

# Congress

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## BULLETIN

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## Eastern Region Conference To Meet in May

The Eastern Region Conference of the Canadian Jewish Congress will convene on Sunday, May 11 at the Windsor Hotel in Montreal, with delegates from all the major Jewish organizations of Montreal, Sherbrooke, Three Rivers, Quebec and the Maritimes attending. Mr. Maurice Samuel, well-known author and lecturer will be the guest speaker.

This year's Conference, under the chairmanship of Harold Lande, Q.C., will encourage increased participation on the part of delegates through a series of workshops in which matters of particular importance will be discussed. Delegates are asked to choose one of the five workshops—Religious Welfare, Education, Public Relations, the Changing Needs of the Jewish Community, or Jewish Music and Arts — which will meet simultaneously during the early afternoon. A general Plenary Session will then convene to hear the reports from the workshops, and the guest speaker, Mr. Samuel.

The Convention opens Sunday morning at 11.30, when delegates register and meet for Brunch. Saul Hayes, Executive Director of the Canadian Jewish Congress will deliver the opening address and Monroe Abbey, Chairman of the Executive Committee will greet the delegates.

### Jewish Education

This workshop, under the chairmanship of Ben Beutel, will be divided into two sections. The subject of formal education will be introduced by Leon Kronitz, principal of the Shaare Zion school, and will deal with such problems as how to induce Jewish children to continue their Jewish education on a high school level. In Montreal, for example, 25% of the Jewish children attend regular Jewish day schools, but very few of these continue their Jewish or Hebrew studies on a higher level. The problem of teacher training and welfare will also be treated.

Benjamin Herson, director of the adult education program of the Shaar Hashomayim, will act as discussion leader on the subject of adult education. Ways and means of improving and extending adult education will form the basis of this part of the workshop.

The rapporteur for this group will be H. Louis Achbar.

### Changing Needs of the Jewish Community

Louis Rosenberg, director of research of the C.J.C. will introduce the problem of the changing needs of the Jewish community, especially in Montreal. The rapid migration of the Jewish population into the suburbs has left many problems in its wake. Formerly the Jewish population was concentrated in an area of one mile radius so that all central institutions within that area could serve the largest segment of the community. The shift of population however, means decentralization in religious, educational, cultural and recreational fields if these institutions are still to serve the majority of the population.

This workshop will meet under the chairmanship of Edward Barkoff, with Harvey Golden, director of the Montreal YM-YWHA, acting as rapporteur.

### Public Relations

The public relations workshop, under the chairmanship of S. D. Cohen, will place special emphasis on the matter of French public relations, using as an example the Cercle Juif de Langue Française which has been functioning successfully under Congress sponsorship for the past nine years. M. H. Myerson, discussion leader, will also raise the questions of discrimination in housing, and anti-Semitic movements, such as the one which made a sudden and brutal appearance in Quebec City recently.

Another topic will be obscene literature. A. H. J. Zaitlin will be the rapporteur of this group.

### Religious Welfare

Rabbi S. Zambrowsky, discussion leader, will raise the issues of shechita legislation and indiscriminate synagogue building, which head the agenda of this workshop. Legislation on the matter of shechita is impending in the House of Commons, and this is a matter of deep concern to the religious leaders of the community. Rabbi Zambrowsky's views on shechita appeared in the January issue of the Bulletin. George Hollinger will be the chairman and H. J. Berger the rapporteur.

Among the other problems under discussion will be the matter of university examinations on Jewish holidays, kosher catering at hotels, and kosher frozen foods.

### Jewish Music and Arts

The development of cultural and artistic activity in the Jewish community will be the focal point of discussion in this workshop, under the chairmanship of Cantor Nathan Mendelson. The discussion leader will be Alexander Brott, conductor of the McGill Chamber Music Society, and members of the panel representing the arts will be Israel Rabinovitch, editor of the Canadian Jewish Eagle, Rabbi Morton Leifman, Harry Mayerovitch, and Melech Ravitch.

The names of participants from districts of the Eastern Region outside of Montreal were not available at time of printing. There will be representatives from most of the other communities in the region acting as co-chairmen and discussion leaders in these workshops.

### Guest Speaker



MAURICE SAMUEL, who will be the guest speaker at the forthcoming Eastern Region Conference is already well-known to Canadian Jewish audiences through his many personal visits and lectures here, and through his books and translations. Among his best known works are *The World of Sholom Aleichem*, which received a prize from the Saturday Review of Literature; *The Gentleman and the Jew*; *Prince of the Ghetto* and his most recent publication, *The Professor and the Fossil*.

Mr. Samuel's topic will be *World Jewry in Transition*, a topic on which he is well-qualified to speak. Born in Roumania in 1895 and educated in England, he came to the United States in 1914. He has been associated with the upbuilding of Israel for more than forty years, and he has been in contact with "practically every Jewish community between Jordan and the Golden Gate, between Manchester and Cape Town". He has said that he travels in order to check against constant personal observation what he reads about Jewry in every part of the world.

His extensive writings have been devoted chiefly to the presentation of Jewish values to the English-reading public, Jewish and non-Jewish.

### Teachers Seminary Accepts Applications

The United Jewish Teachers Seminary has announced that applications are now being accepted for the 1958-59 season, and should be sent to the Seminary, 4099 Esplanade Avenue in Montreal. Admission requirements are a high school diploma, or equivalent, and an adequate background in Yiddish and Hebrew.

The Seminary, which operates under the auspices of the Canadian Jewish Congress, offers a two year day course leading to a diploma. The curriculum, forming a 26 hour week, includes such subjects as Hebrew and Yiddish, grammar, literature, Bible, Mishna, history and prayers; music; arts and crafts; kindergarten. Special emphasis is placed on the study of education, and educational psychology.

There are no tuition fees, and a number of loan-scholarships are available. Following graduation, the Seminary helps place the new teachers in schools right across Canada.

A complete program outline will be sent to candidates upon receipt of applications.

## Comment

### Israel's Tenth Anniversary

Historians would ask us to believe that the 19th and not the 20th Century was the propitious time for the creation of small sovereignties. In a world conditioned by geopolitics there is very little rationale for the creation of new states. The facts confound the theoretician and in our generation new national flags are unfurled with amazing rapidity.

For the western world the most exciting event in political maturation has been the emergence of a mandate territory to the comity of nations as the State of Israel. For Jews it is more than an exciting chapter in political science; it is mystical and otherwise undefinable.

Israel stands at the threshold of yet another chapter of history having weathered ten years of great difficulty and enormous strain. If the military situation were not perilous enough, the onus of settling strange newcomers compounded the problems. Combined they led to economic crises of great intensity. And ten years have passed during which friend and foe had one common feeling about Israel—enormous respect for the strength, moral fibre, prestige and achievements of Israel.

Herzen, the Russian Voltaire, had once declared that the trouble about the Slavs was that they had no history but only geography. The Jews, it has been said, enjoyed rather too much history and not enough geography. Since 1948 Israel has added a mite to its history within the smallest possible concept of geography.

Ten years passed and this small nation continues to face external and internal dangers. The cold war waged against Israel by the communist congeries has painful results; the difficulty of squaring the Law of the Return with the inexorable laws of economics increases in severity; German indemnities, so necessary to her industrial development, terminate long before the 20th anniversary will be celebrated; the influx of so many people of disparate cultures creates hardships; clashes of ideologies produce a peculiar amalgam and the stubborn intolerance of her neighbours has not been wished away by heroic deeds.

But ten years have also created an Israeli nationality and an impressive national outlook. The miracle of Israel will see it through adversities and the pains of growth. Anniversary celebrations are the harbinger of the years to come as well as of the recital of annals and years gone by. So this anniversary is more than a Yom Haatzmaut, but is also Yom Hazikaron. It is impossible to think of Israel without recall of an ancient state. This anniversary is but the recognition, albeit in a different context, of several thousand years of enormous consequence to mankind. The anniversary must also be the Day of Remembrance if Israel is to maintain the will and vigor to build a lasting state.

No Jewish community anywhere has a more intense interest in Israel than has Canadian Jewry and nowhere is there greater joy and enthusiasm on the occasion of its Yom Haatzmaut. Canada's Jews have given much for many years but they have taken a great deal more. We are deeply indebted to Israel's founders for the gift they bestowed upon us of pride in Israel's achievements, for their creation of a sanctuary for the persecuted and homeless whose fate sorely troubles us all and above all for that precious calm and inner serenity that became ours only because of the elevation of Jewish status. This is the meaning to us of Israel's anniversary.

Canada's best wishes are extended to Israel and Canadian Jewry warmly congratulates her officers and her people. May it be vouchsafed to Israel the ancient priestly blessing:

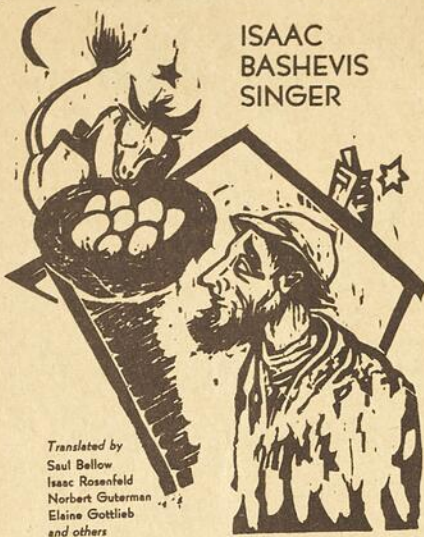
MAY THE LORD BLESS THEE AND KEEP THEE

MAY THE LORD MAKE HIS FACE TO SHINE UPON THEE AND BE GRACIOUS UNTO THEE

MAY THE LORD LIFT UP HIS COUNTENANCE UPON THEE AND GIVE THEE PEACE.

## GIMPEL THE FOOL

AND OTHER STORIES



Translated by  
Saul Bellow  
Isaac Rosenfeld  
Norbert Guterman  
Elaine Gottlieb  
and others

\$1.25 In Canada \$1.35

### Gimpel the Fool

By Isaac Bashevis Singer

Published by

Noonday Press—Book Center,  
Montreal. Price \$1.35

The Yiddish language is grey with age. She sits alone in all her wisdom while her children wonder what 'yerusha' she will leave them and her grandchildren talk about her as though she were already dead. Occasionally someone of her generation will stop by to chat awhile, to talk about life and death, joy and sadness. The children are deaf to the richness of their conversation, they do not hear the bittersweet stories these two spin. Only once in a while does a shy grandson hide behind the curtains and drowning himself in their beautiful raggedy past write down their words in his language, and transmit them to his world. So did Gimpel the Fool come to be written and translated.

Isaac Bashevis Singer is a story teller who uses the ageless tradition of the folk tale, simple, honest and direct. "I am Gimpel the Fool", the first story begins. "I don't think myself a fool. On the contrary. But that's what folks call me. They gave me the name while I was still in school. I had seven names in all: imbecile, donkey, flax-head, dope, glump, ninny, and fool. The last name stuck." Gimpel is the butt of the town's malicious humour because of his gullibility. Tell him that the moon fell down, that the rabbi gave birth to a calf, that the Messiah has come, and he believes it. After all, he reasons as he goes out to meet his dead parents who have reportedly stood up from the grave, "What did I stand to lose by looking?" The credulous Gimpel is wedded to the Frampol harlot, and he suffers intensely as he realizes how she repeatedly deceives him. But Gimpel comes to terms with the deception and cruelty of life. At the end of his years he says "I became old and white; I heard a great deal, many lies and falsehoods, but the longer I lived the more I understood that there were really no lies. Whatever doesn't really happen is dreamed at night. It happens to one if it doesn't happen to another, tomorrow if not today, or a century hence if not next year. What difference can it make?"

The pages of *The Mirror* and *From the Diary of One Not Born* are more frayed at the edges than the others. These are stories in which evil is the hero, evil in the form of a sadistic apprentice devil who introduces himself as "half spirit, half demon, half air, half shade, horned like a buck and winged like a bat, with the mind of a scholar and the heart of a highway man." Isaac Bashevis Singer accepts evil as readily as he accepts goodness. He differs from earlier Yiddish writers of the same tradition in that he does not see evil as something to be punished, as something inevitably defeated by good, "if not in this world, then in the next".

Some find these tales morbid. But they have an extraordinary fascination for the younger generation of readers, those who are fed on the sick-sick stories, on Charles Adams cartoons, Tom Lehrer records, and on contemporary English literature. To them Gimpel the Fool is a compelling introduction to Yiddish literature.

—Ruth R. Wisse

# The Plight of Russian Jewry

By Nehemiah Robinson

The nearest simile to the Jewish position in the U.S.S.R. is that of a man with a bone stuck in his throat: he can neither swallow it down nor get it out. The Soviets force the Jews to be Jews but make it impossible for them to be so. The Jews are a separate "nationality" which appears in their passports and other documents and thus marks them as Jews in any approach to the State and Party authorities, officials and institutions. By virtue of the discrimination practiced against them in admission to schools and positions and for reason of their particular nationality, existing anti-Jewish sentiments etc., the Jews are ever conscious of their Jewishness and so are the other groups of the population. On the other hand, the Soviet Jews have no way of practicing this "separateness"—they have no social, civil, philanthropic, or other organizations of their own, nor can they hold public meetings either in a language of their own or on topics relating to Jewish problems. They are not permitted to learn or read (except clandestinely) anything in a language of their own or having any relationship to Jewishness in the sense of inherited Jewish cultural or historical values. Zionism and Hebrew (except in prayer books) have been anathema in the Soviet Union since the very beginning of the regime and Yiddish disappeared at least ten years ago as a language of the press; theatres, (new) literary publications, conventions and lectures.

The abandonment and, at least partial, condemnation of Stalinism by the new masters of the Soviet Union was expected to mark also a change in their attitude towards the Jews. These hopes have not materialized. True, the Jewish writers who had been arrested and deported were returned, if they were still alive, but with no fanfare.

### Numerus Clausus

There exists an unwritten NUMERUS CLAUSUS for Jews in the administration and universities. One reportedly hears of anti-Semitic insults and excesses in market places, in public conveyances, in queues in front of food stores, of preference for non-Jewish workmen and employees. There is, at any rate, no evidence that the Government acts to combat the anti-Semitic tendencies. It would seem, on the contrary, that the discrimination stems from the heads of the Soviet Union themselves.

The attitude of Khrushchev toward the Jews as such is best characterized by some of the statements which he made to J. B. Salsberg (a Canadian Jewish Communist); they were reproduced in the (Canadian) *Vocheblatt* and the (New York) *Morning Freiheit*, both Communist publications. Khrushchev said that he had agreed with Stalin that the Crimea, which was without inhabitants at the end of the war, should not be set aside as a center for Jewish colonization because, in the event of the war, it would be turned into a theatre of war against the Soviet Union. He also stressed that of the thousands of Soviet tourists abroad, the three who had not returned were Jews. A smear on the Jews in another respect was his statement that after the "liberation" of Czernowitz (Northern Bucovina) the streets were dirty; when the Jews were asked why the streets were not being cleaned, they answered that the non-Jewish part of the population which took care of this work, had fled the city.

The Soviet leaders are apparently sitting tight, waiting for the older generation to die out and the younger to be submerged somehow in the total population, even if this be a slow and painful process. There are, on the other hand, certain signs which may show that this direction has deliberately been chosen and that the whole concept of the Jewish "nationality" as one of many, may be about to be junked, although not formally: formal abolition would create a group of people who would still be different from the rest of the population as the only ones without a "nationality" which would, in fact, be tantamount to the "Jewish nationality".

For instance, until recently Jews always appeared in the list of nationalities whose members were granted, during the last war, the title of the "Hero of the Soviet Union" (they numbered 379 and ranked third among all nationalities). However, in the pamphlet by Mr. Morossov titled "National Traditions of the Peoples of the Soviet Union" published late in 1957, Jews did not appear as such. Their number was included under the heading "miscellaneous nationalities". The second case was that of scientists. When the scientists were listed according to nationality in 1955, Jews appeared with 24,620 among the total of 223,893. When the number of scientists was released on the 40th anniversary of the Bolshevik revolution, Jews did not appear as a separate nationality—their number was again included in the "miscellaneous" category.

### Israel Participation in Youth Festival

The warmth and affection which Soviet Jews displayed toward the Israel delegation to the recent Moscow Youth Festival did not pass off without consequences.

Reports appeared in the press about searches in Jewish homes and arrests and deportations of many Jews following the departure of the Israel Youth delegation. On the authority of a prisoner recently released from the infamous Vorkuta camp, it was reported that up to September 9, 1957, some 120 Jews had been brought there to serve terms of 9 to 17 years. More than one-half of the arrivals were reportedly Moscow Jews who had entertained members of the Israel delegation; the rest were Jews from other localities

who had travelled to Moscow to meet the Israelis. The same reports alleged that several thousand Jews had been removed, on various pretexts, from their employment and replaced by non-Jews.

It may have been no accident that in October, 1957, three important Soviet papers published articles on Israel, articles which were obviously intended for the consumption of the Soviet Jews only. On October 15, *Komsomolskaya Pravda* ("The Young Communist Truth") printed an article titled "The Fables of the Israeli Liars and Their Victims," allegedly based on letters received from Israel. On October 20, the trade union paper *Trud* and somewhat later the organ of the Soviet writers, the *Literary Gazette* followed suit. These articles describe the "situation" in Israel, (explaining) that jackals besiege the doorsteps of settlers' homes; that there is not sufficient food or work; that education and medical services are a real terror; that irreconcilable enmity reigns between Western and Oriental Jews, etc. One of the letters quoted in *Komsomolskaya Pravda* purports to say: "Get the word Israel out of your head." The letters carry no names, only initials—the explanation given by the writer of the article is fear: the Israeli authorities terrorize anyone who would wish to return to his homeland. The names of the places whence the letters allegedly came must have been given by someone who is apparently not familiar with Israel: one such place is Eretz Israel, "another Kvibutz" (obviously "Kibbutz.")

### The attitude toward the Jewish religion

The permission which was granted to establish a yeshiva and print a restricted number of Hebrew prayer books is no indication that the official attitude toward the Jewish religion has changed. On September 21, 1957, *Pravda Ukrainy* published a review of a brochure by T. K. Kitchko titled "The Jewish Religion, Its Origins and Essence," published by the Society for the Dissemination of Political and Scientific Knowledge in the Ukrainian SSR.

Kitchko says among other things in his brochure (the translation is not ours):

Judaism, which distinguishes itself by a special conservatism, has played an exceedingly reactionary part in distracting working Jews from the revolutionary struggle, hiding itself behind the banner of the religious and national commonalty of the Jewish People. The hostile attitude of the Jewish clergy to the Great October Revolution is well known. Yahveh's servants spread counter-revolutionary calumnies against the young Soviet State, lied about persecution of the Jewish religion and of Jews in general, hit out against Socialist upbuilding. It should be pointed out as not without interest that, when the Roman Pope proclaimed an anti-Soviet "crusade" in 1930, Jewish clericals joined him readily.

Judaism cultivates the ideology of the "exclusiveness" of the Jews, sanctifies national diversity and hatred of dissenters. All rites and festivals of the Jewish religion are calculated with a view to directing the believers' thoughts to the "Land of their Fathers," to the "Holy Land"—Israel—and, thus, divert them from the affairs of those countries in which they live. Judaism is being used by the Jewish bourgeois-nationalists—the Zionists—in order to prove the "unity of the Jewish nation" and to propagate the "class collaboration" of all Jews.

### Soviet Jews in science and the professions

While Jews as a group become more or less taboo, Jews as individuals continue to appear in public Soviet life, although in clearly restricted fields, in the main sciences, arts and literature. Thus, for instance, among the Soviet scientists who were publicly credited with contributions to the "Sputnik" were obviously Jewish names (such as Landau, Joffe, Frumkin, etc.). When in February, 1958, the Soviets announced the names of the discoverers of the force which allegedly holds the molecules together, one of those cited bore the name Lifschitz. Prof. Mandelstam was singled out by the president of the Soviet Academy of Science (October, 1957) as the world's greatest radio physicist responsible for many discoveries in this field. The leading Soviet musicians, who were recently sent abroad to demonstrate the achievements of Soviet music, are four Jews: David Oistrach, Emil Gilels, Leonid Kogan, and Daniel Shafran. The first two also appeared in February 1958 among the recipients of the Lenin Prize. Among the Russian writers, Boris Pasternak recently created a storm with his novel "Doctor Zhivago" (it was not published in Russia because of "objectionable" critical portion, but appeared in translations abroad, without apparent ill effects to Pasternak). There are no recent figures on the percentage of Jews among Soviet writers, but at a conference held in December, 1954, of 738 delegates, 72 (9.8 per cent) were Jews.

The publication of Yiddish papers and books is still taboo. Instead, Russian translations of some works of Jewish authors appeared and eight more were announced for publication in the last quarter of 1957.

The only medium where Yiddish is permitted are concerts and records. In the last few months concerts took place in Moscow (4 soirees) and Leningrad (they were given by the Jewish Musical-Dramatic Ensemble and were repeated 12 times). In Tashkent (Central Asia), a Jewish dramatic collective was formed which has also given performances in some other localities. Yiddish records (20 in number) were put on sale in Soviet stores; they are said to enjoy great popularity.

# The Work of Karl and Laretta Rix

## Rabbi

three - dimension figure; 2 feet high; dressed in regalia.

"This figure of the Rabbi is one of a group of seven figures symbolizing the seven leading religions of Canada in one of the displays and murals we were commissioned by the Canadian Government for the Brussels World's Fair. Each of the figures are three dimensional and in full authentic vestments."



There are in Canada many Jewish artists—painters and sculptors—whose work is becoming increasingly well-known and appreciated. The Congress Bulletin has undertaken to present several of the more representative of these artists, in the hope of bringing them to the attention of the Canadian Jewish public, not only in one particular city, but right across Canada. Each forthcoming issue of the Bulletin will contain some reproductions from the work of one artist, together with his personal comments, and a brief general note about his work.

By Saul Field

The two qualities which gave the Italian Renaissance its distinctive flavour, writes Eric Newton, were a passionate desire for knowledge and a passionate belief in experiment, especially that kind of experiment that puts knowledge to the test.

A parallel is evident in the work of Karl & Laretta Rix. The same passion for knowledge and experiment which obsessed the Florentine and Venetian craftsmen are found in a Rix mural or plaque. The Rix husband-and-wife team are bringing national and international focus on the present art activity in Canada. Having stumbled on the use of the lowly material, linoleum, for sculptural carving, they experimented until a new world of sculpture was created in their gifted hands. An outstanding work, two murals five feet high, totalling 65 feet in length grace the Lord Simcoe Hotel in Toronto. Fantasy in design and colour, fed by their combined creativity and the challenge to test fully the limitation of material have resulted in countless Rix murals and plaques in Toronto and Montreal.

The Rixes are constantly putting their knowledge to the test. A more recent experiment has been baking glass enamel on steel. The Canadian Government commissioned Rix murals and art displays in this new medium, and linoleum sculpture, for the 1958 Brussels International Fair.

A Renaissance artist could serve the aristocracy or the Popes, or both. A Botticelli could use his gifts to paint decorations for the Medicis or the church. Usually the model who posed for a nude Venus was the same one who appeared as a virginal Madonna. Yet the strength of a Botticelli was the expression of an intense personal mood. Likewise, a Rix mural, while intensely personal in expression and execution is usually designed to reflect the personality of the home it hangs in, be it a public institution, a private apartment, a commercial establishment or an art gallery.



## Birds

sculpture; welded steel, copper, and enamel; mounted on brick wall.

"We are working in a new medium here; Sculpture, welded steel, copper and enamel. Stylized forms of bird mounted on rods of welded steel. Parts of birds of copper, some glass-enamelled in vivid blues and greens".



## Girl with Bird

linoleum; 18 x 24 inches.

"Our motivation in this plaque was to convey with design and colour, a mood of serenity and of a nostalgia of escaping beauty, the latter symbolized by the bird."

## The Vine

gouache on wood; private home; 2 x 3 feet.

"We were inspired by early American decorative motif, because the dining room was furnished in that style."



## Girl in Garden

linoleum sculpture; commission for private home; 2 x 3 feet.

"A never, never land, where a classical figure kneels among the birds, some sitting on her hands. A romantic, somewhat classical fantasy, created for a private living room."

Saul Field, artist who has already had seven one-man shows in both Montreal and Toronto, has recently opened the Upstairs Gallery in Toronto in which the works of Canadian Jewish artists occupy a prominent part. His interest in promoting and bringing to the attention of the public the works of these artists prompted him to initiate this series in the Congress Bulletin. Mr. Field, with his partner Jean Townsend, are the owners of Sellavision Films and Haida Films, and the founders of the Actors Lane Workshop in Toronto.

# Congress BULLETIN

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National President ..... Samuel Bronfman  
National Executive Director ..... Saul Hayes



### Declaration of the State of Israel

This is a reproduction of an illuminated lithograph of the Declaration of the State of Israel by the artist, Arthur Szyk, which was recently donated to Congress by Norman Friedman of Montreal. The text of the Declaration translated into English reads as follows:

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from the Land of Israel the Jewish people remained faithful to it in all the countries of their dispersion, never ceasing to pray and hope for their return and the restoration of their national freedom.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in their masses. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous and ever-growing community, with its own economic and cultural life. They sought peace yet were prepared to defend themselves. They brought the blessings of progress to all inhabitants of the country and looked forward to sovereign independence.

In the year 1897 the First Zionist Congress, inspired by Theodor Herzl's vision of the Jewish State, proclaimed the right of the Jewish people to national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2, 1917, and reaffirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historic connection of the Jewish people with Palestine and their right to reconstitute their National Home.

The recent holocaust, which engulfed millions of Jews in Europe, proved anew the need to solve the problem of the homelessness and lack of independence of the Jewish people by means of the reestablishment of the Jewish State, which would open the gates to all Jews and endow the Jewish people with equality of status among the family of nations.

The survivors of the disastrous slaughter in Europe, and also Jews from other lands, have not desisted from their efforts to reach Eretz-Yisrael, in face of difficulties, obstacles and perils; and have not ceased to urge their right to a life of dignity, freedom and honest toil in their ancestral land.

In the Second World War the Jewish people in Palestine made their full contribution to the struggle of the freedom-loving nations against the Nazi evil. The sacrifices of their soldiers and their war effort gained them the right to rank with the nations which founded the United Nations.

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of a Jewish State in Palestine. The General Assembly called upon the inhabitants of the country to take all the necessary steps on their part to put the plan into effect. This recognition by the United Nations of the right of the Jewish people to establish their independent State is unassailable.

It is the natural right of the Jewish people to lead, as do all other nations, an independent existence in its sovereign State.

ACCORDINGLY WE, the members of the National Council, representing the Jewish people in Palestine and the World Zionist Movement, are met together in solemn assembly today, the day of termination of the British Mandate for Palestine; and by virtue of the natural and historic right of the Jewish people and of the Resolution of the General Assembly of the United Nations,

WE HEREBY PROCLAIM the establishment of the Jewish State in Palestine, to be called Medinath Yisrael (The State of Israel).

WE HEREBY DECLARE that, as from the termination of the Mandate at midnight, the 14th-15th May, 1948, and pending the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by the Constituent Assembly not later than the 1st October, 1948, the National Council shall act as the Provisional State Council, and that the National administration shall constitute the Provisional Government of the Jewish State, which shall be known as Israel.

THE STATE OF ISRAEL will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all its citizens, without distinction of religion, race, or sex; will guarantee freedom of religion, conscience, education and culture; will safeguard the Holy Places of all religions; and will loyally uphold the principles of the United Nations Charter.

THE STATE OF ISRAEL will be ready to cooperate with the organs and representatives of the United Nations in the implementation of the Resolution of the Assembly of November 29, 1947, and will take steps to bring about the Economic Union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its State and to admit Israel into the family of nations.

## Cercle Juif de Langue Francaise

The bilingualism of Canada, especially in the East, is often pointed to as one of the cultural advantages of living in this country. If bilingualism were a reality this would, indeed, be a great advantage. We would then have two great historical traditions to draw from, two distinct, though equally refined, cultures, two national backgrounds which would combine to form the unique Canadian personality that is being prefabricated so consciously today.

Instead, what we have is a situation not very different from that which prevailed before, during, and after the Battle of the Plains of Abraham. The English and the French are not actually in a state of war, but neither have they progressed much in the understanding of, or mutual benefiting from one another. It is a manifestation of the feeling of isolation of the French Canadian that he must fight so tenaciously and so jealously for the cultural freedom which he thinks he may be losing. While there is no visible opposition to his battle to preserve his indigenous heritage, there is, at the same time, no desire to absorb that which he is trying to transmit, and to retain.

The Jew, who has been waging the same fight for national self-preservation throughout the past millenia, can fully sympathize with the French Canadian. He can understand more readily than any other the need to maintain a national and religious tradition. The Cercle Juif de Langue Francaise, which the Canadian Jewish Congress founded nine years ago, is a concrete expression of this sympathy. It is an attempt to create better understanding between the two groups through cultural mediums, and to express the interest of the Canadian Jewish population in French Canada and in the French language. So successful has it been, that leading French Canadians have referred to it as "a tower of French culture on this continent".

The Cercle Juif, whose president is S. D. Cohen, one of the original founders of the group, is today a flourishing organization with a well-established reputation in all Jewish and French circles. The Bulletin of the Cercle Juif, a monthly

publication in tabloid form edited by Naim Kattan, secretary of the organization, has a mailing list of over 3,500 names, half of them French. The Bulletin is the only newspaper of its kind in North America, and it is very frequently quoted in the French Press. It contains topical news of happenings in the French community, reports from France and Israel, and general articles of interest to a Jewish and French reading public. The Bulletin is available to any interested persons from Cercle Juif, c/o Canadian Jewish Congress in Montreal.

The active interest in the organization can be seen from a record of its monthly or bi-monthly meetings, which are attended by 100 to 200 persons, and its special programs which frequently draw forth even larger crowds. One of the most recent undertakings of the Cercle Juif was the sponsoring of an evening at the Jean Anouilh play, "L'Alouette", which is now being produced by the newly formed Comedie Canadienne in Montreal. After the performance, the cast was invited to a reception in their honour; Gratien Gelinas, director of the theatre expressed his sincere appreciation, and said that the Cercle Juif was the first organization, whether French or English, to sponsor an evening of this sort.

The programs of the monthly gatherings of the Cercle Juif are varied, so as to appeal to a wide range of people. Pierre Juneau, Director of the National Film Board of Canada was a recent guest, as was Dominican Father Louis Regis, Dean of the Faculty of Philosophy at the University of Montreal, and Dostaler O'Leary, editor of the weekly "La Patrie." Topics range from Einstein to the residue of Canadian Indians, to the summer festival concerts of Austria and Switzerland.

The Cercle Juif alone is not going to bridge the gap between French-speaking and English-speaking Canadians, but it is a source of great pride to both the Jewish and French Canadian communities to have such an active and positive means of communion and communication in their midst.

# Bulletin du CERCLE JUIF

Mars 1958 No. 33 Quatrième Année

### A la dernière réunion du Cercle Juif

#### REFLEXIONS SUR LE CINEMA ET LE DIVERTISSEMENT

"La nécessité pour le cinéma de partir à la recherche de la réalité et de l'interpréter avec toutes les ressources de l'imagination et de la sensibilité me semble une fonction particulièrement importante dans un pays comme le nôtre. Un pays composite et qui veut le demeurer. Ce caractère du Canada ne peut être sauvegardé que s'il repose sur une connaissance mutuelle de plus en plus large de la part de chacun des principaux groupes qui composent le pays. Une connaissance qui dépasse les clichés et les traits pittoresques et qui atteint les valeurs différentes qui sous-entendent chaque grou-



### LA CHRONIQUE PARISIENNE

de notre correspondant particulier Etienne Milhaud

#### M. Pierre Cot se refait une virginité politique...

On parle beaucoup actuellement dans les milieux juifs de Paris de M. Pierre Cot, député "progressiste" à l'Assemblée Nationale. Le "parti progressiste" est une formation politique illégitime, qui siège aux côtés des députés communistes à la Chambre et vote invariablement avec ces derniers. C'est un groupe typique de "fellow travelers" que le parti communiste français utilise pour ses fins de propagande. Sur le problème israélien le groupe progressiste éprouve peu ou prou les mêmes brachés-troïques

Cot. Celui-ci a fait récemment un voyage en Egypte où il s'est entretenu longuement avec Nasser. A son retour en France, il publiait un retentissant article dans l'hebdomadaire "L'Observateur de Paris" dans lequel il se faisait le porte-parole des thèses arabes les plus extrémistes: "retour aux frontières du plan de partage de 1947", "retour des réfugiés arabes dans les terres spoliées par les sionistes", voire même "limitation de l'immigration". Ce fut un beau tollé dans les milieux juifs de gauche où l'on considérait jusqu'ici M. Cot comme un "ami", un homme

In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to preserve the ways of peace and play their part in the development of the State, on the basis of full and equal citizenship and due representation in all its bodies and institutions—provisional and permanent.

We extend our hand in peace and neighbourliness to all the neighbouring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all. The State of Israel is prepared to make its contribution to the progress of the Middle East as a whole.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfilment of the dream of generations for the redemption of Israel.

With trust in Almighty God, we set our hand to this Declaration, at this Session of the Provisional State Council, on the soil of the Homeland, in the city of Tel Aviv, on this Sabbath eve, the fifth of Iyar, 5708, the fourteenth day of May, 1948.

David Ben-Gurion, Daniel Uster, Mordecai Bentov, Yitzchak Ben-Zvi, Eliyahu Berlin, Fritz Bernstein, Rabbi Wolf Gold, Myer Grabovsky, Yitzchak Grinbaum, Dr. Abraham Granovsky, Eliyahu Dobkin, Meyer Vilner-Kovner, Zorach Warhaftig, Herzl Vardi, Rachel Cohen, Rabbi Kalman Kahane, Saadia Chubashi, Rabbi Yitzchak, Meyer Levin, Meyer David Levenstein, Zvi Luria, Golda Meyerson, Nachum Nir, Zvi Segal, Rabbi Judah Leib Hakohen Fishman, David Zvi Pinkas, Aaron Zisling, Moshe Kolodni, Eliezer Kaplan, Abraham Katzenelson, Felix Rosenblueth, David Remez, Berl Raptur, Mordecai Shtatner, Ben-Zion Sterenberg, Bechor Shitrit, Moshe Shpirom, Moshe Shertok.